COAST OF COROMANDEL

A REPORT OF THE WORK

OF THE

Madras Mission of the Church of Scotland for 1951

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MISSIONARY STAFF ON 1st JANUARY, 1952

ARKONAM

Rev. and Mrs. J. M. Orr

KANCHEEPURAM

Miss E. W. Young
Dr. D. F. and Mrs. Baxter

15 JUL 952
MADRAS

CHINGLEPUT

Rev. E. O. and Mrs. Shaw
Miss J. M. Anderson
Miss A. W. Deans

MADRAS

Educational Work :

Miss C. M. Calder (on extended furlough)
Miss K. Hermansen (Danish Mission)

Women's Christian College :

Miss J. A. Thomson

Medical Work :

Dr. D. M. F. Russell (on furlough)
Dr. M. K. M. Alexander
Miss M. D. Salmond
Miss N. S. Esplin (on extended furlough)
Miss E. A. Robertson (on furlough)
Dr. M. H. Watson

TAMBARAM

Madras Christian College :

Rev. Dr. A. J. Boyd
Rev. A. R. Macphail
Rev. G. C. and Mrs. Martin
Rev. R. S. and Mrs. Macnicol

VELLORE

Medical Work :

Miss M. W. Simpson

MADURA

Rt. Rev. J. E. L. and Mrs. Newbigin (Bishop in Madura)

INDIAN MINISTERS AND SUPERINTENDENTS

Arkonam

Arkonam Pastorate	:	Rev. B. J. Samuel
Kilpaukkam Pastorate	:	Rev. Solomon Doraisami
Women's Work	:	Miss N. Vedakan
St. Andrew's High School	:	Mr. G. Prakasam

Kancheepuram

Kancheepuram Pastorate	:	Rev. C. S. Vedakan
Sriperumbadur Pastorate	:	Rev. P. Jeevanandam
Women's Work	:	Miss Grace Solomon
Anderson High School	:	Mr. A. C. Dharmaraj

Chingleput

Chingleput Pastorate	:	Rev. C. Samuel
Melrosapuram Pastorate	:	Rev. C. Whitehead
Tirukalikundram Pastorate	:	Rev. Silas Doraisami
St. Columba's High School	:	Mr. A. S. Johnson

Madras

Royapuram Church	:	Rev. J. S. Subramaniam
St. Andrew's Church, Choolai	:	Rev. A. Abraham
Madras Village Churches	:	Rev. I. Manickam
Anderson Church	:	Rev. T. P. Gopalaswamy
Girls' Elementary Schools	:	Miss I. Iswariya
Day High School	:	Miss M. Ponnarangam
Northwick High School	:	Miss A. Idiculla

THE YEAR BEHIND US

THE FAMINE

"The year has been a hard one."

Friends who know our reports will recognise this as an all too familiar phrase. It is all the sadder that we have to repeat it for another year. But the grim fact remains that for the fifth year in succession the autumn monsoon has failed, and failed badly. What the land needed was a flood. Instead, with only half the average rainfall on top of four years' drought, wells and irrigation tanks threaten to give out before the heat of summer has started.

Landless and Workless.

Reports from all our stations give pathetic details of what the poorer landless villagers are suffering. Often able-bodied men and women are deserting their homes, leaving the sick and aged to fend for themselves. The families go crowding into the already congested towns, searching desperately for a day's wages. Here and there in the city, pavements are littered with an untidy jumble of cooking pots, old clothes hanging out to dry, crawling babies. These are the 'homes' of the town squatters, part of the new floating population who have nowhere else to go.

The Black Market.

Back where they came from, a little muddy pool at the bottom of the well is all that remains of the village water supply. Here and there a patch of growing green shows that a motor pump is still able to draw up underground water. But this pump belongs to a caste land-owner or a syndicate. Wages keep low, and there is never enough work to go round. Village rationing has been abandoned by the Government, and food must be bought in the 'open' market where prices keep rising.

The Extras mean Sacrifice.

It is not surprising that listlessness and apathy are the worst enemies we all have to fight. Our own Mission workers, with a regular salary to rely on, find it difficult to feed their children. The few extras for school fees, medicines and Church Fund mean real sacrifice. Some of the poorer children attending our schools do not get

one regular meal a day, and often grow too weak to come at all.

In a colder climate, where warmth and shelter are essentials, the result would be to reduce the population — and with it our Church membership — by something like half. As it is, in South India where a winter temperature of 65 is considered cold, life can be sustained on an almost unbelievable minimum.

The Minimum for Life.

A house can fall to pieces. A rag will do for clothing. Sticks or cow-dung will provide fuel. And half a pot of rice or cereal will support a family for a day. At a pinch, everything else can be done without. Millions in the Tamil and Telugu areas have been reduced to existing on this standard for several years. But they cannot continue indefinitely. It is not unusual for an epidemic, such as whooping cough, to carry off twenty children from a village in one week. The real cause of death is malnutrition.

No visitor attending any of our Sunday services could fail to be impressed by the sincerity and fervour of the prayers sent up for strength to bear these hardships and for relief from starvation.

THE CHURCH

The Church of South India was inaugurated in September 1947, and it is a mark of its spiritual sincerity and toughness that, fighting such conditions, it has still grown in numbers and advanced towards unity of spirit and organisation. With five years of plenty, our position would certainly be more prosperous. There would not be the same struggle to maintain institutions taken over. And a greater variety of new work could have been initiated. But with five years of want behind, and possibly more ahead, it may be that we are being led to construct a deeper and more lasting foundation.

Church Militant.

Neighbouring traditions have been drawn together in discussing mutual problems, and have sometimes been able to help one another. In face of the common need, local prejudices are shelved or disappear. Where help through money, work or education can no longer be offered on the old scale, Christ alone can be offered, and if He

Church. Unified.

is accepted we know that He alone has been received. Whatever the Church's trials, we are being given the chance to build up spiritual muscle.

THE MISSION

The first notable event for our Mission area took place in early January, with the arrival of the F.M.C. Delegation. Reports from our different stations give details of what they did and saw, and how warmly they were welcomed. Here we need only take a moment to thank the Foreign Mission Committee for sending out to us three people so interested in and so well qualified to assess the value of our work as Dr. Dougall, Mr. Kent and Miss Wells. Their final printed report shows how much they managed to digest both of principles and details. While, on the field, they were only too eager to leave the level of critic for that of friend and interested helper.

The F.M.C. Delegation.

An equally memorable occasion took place in April, with the closing meeting of our Madras Mission Council. Church Union took place in 1947, but the process of handing over to the Madras Diocese has taken longer than expected, and the "Council" has continued in a caretaker capacity. Now with medical, educational and evangelistic work all fitted into the new framework, the need for the old administration has gone.

Exit — One Mission Council.

The closing session of the Council was a happy one, for while we were able to look back proudly on a long history, there was no depressing feeling that our work was at end. Rather we were by consent confirming a new stage.

As was fitting, the Rev. Frank Ryrie, Church of Scotland Commissioner for India, was present and spoke at the tea which followed the business meeting. Miss Paul, our most senior member, spoke also, giving us a glimpse of the days when giants walked the field. Returning to the 'Kirk', we were led by the Rev. E. O. Shaw in a short Service of thanksgiving. And finally, in haste as the light was fading, members of the Council and their wives were gathered together for a photograph — to mark the date when an Indian Mission

Council first handed over completely to the Church on the field.

One other happening, not so happy but as significant, should be marked. This was the F.M.C.'s announcement of a pending " cut " in the Home Grant. It was no surprise, for cuts and rumours of them have been in the air for a long time. All the same, when the blow actually fell it proved hard to decide just where and how subsidised work might aim at fuller self-support or close down altogether. By skilful pushing and juggling, and a ruthless slashing of overheads, the weight was finally distributed so that real retrenchments were almost nil. The next year will show us how far the decisions made prove practicable.

The " Cut " — a Blow Falls.

We have been learning that " cuts " are perhaps not always a bad thing. Instead of " retrenchment ", they can lead to " re-alignment ". And it is certainly time for the self-governing Church in India to do as other younger Churches have been forced to do, and decide exactly what methods of work best meet their opportunities and resources.

Retrenchment — or Re-Alignment.

But we have to remember that ex-Mission Churches are invariably top-heavy. They have inherited a mass of institutional work which it is quite beyond their own capacity to support. Imagine the Presbytery of Edinburgh maintaining a dozen schools the size of George Watson's or George Heriot's and half a dozen hospitals like the Royal Infirmary. It means in India that either the Mother Churches must continue their assistance, or their Daughters must work along simpler lines. And such decisions, although they can be and are made, take time, insight and a great deal of courage to make.

Meanwhile, we must recognise the necessity for a slight reducing of Home support, and appreciate the efforts which keep that reduction as low as possible. But it may be of interest to know just what the loss of this £ 1000 odd a year entails in terms of men and labour.

For instance, it means the salaries of two married missionaries, where our present male staff is only seven.

Or it means the maintenance of 30 full-time Bible-women to visit Hindu and Christian homes, and carry on evangelism is outlying villages. Or it means the full upkeep of six country pastorates, each with a membership roll of from one to two thousand. Or again it means the maintenance, at the present rate of Government subsidy, of 25 village schools, each with two teachers and over fifty pupils, together with the running of 30 to 40 village churches and the upkeep of their buildings. It is not to be wondered at that when changes are imperative we are often slow and reluctant to make them. We must continually be seeking for the Holy Spirit to "guide us into all truth."

What Should Go?

AND THE NATION

The Indian nation and the Church of South India reached independant status within a few weeks of each other. Their development also presents some interesting parallels. India was recently described as "a key nation grappling with huge problems." The phrase might as aptly be applied to a minority Church still groping for a firm foothold and a single undivided purpose.

A Twin Development.

Democracy in India is not the smooth well-oiled machine which we know in Britain, but along with the political system India has inherited the Christian principles which are imbedded in our idea of democracy. Further, during the last two hundred years Christian governors and Christian Missions have so far succeeded in leavening the lump that the Christian ethic — whether openly or not — is everywhere the accepted moral standard, to which lip-service at least must be paid. It now depends almost entirely on the Christian Church within the nation whether the standard is going to rise or sink.

The Lump Leavened.

We have one obvious advantage, a constitutionally "secular" government which gives freedom also to preach and convert. And one serious disadvantage: as a minority community it is almost impossible for us to get Christian members elected to legislative bodies. The first Parliamentary elections come on in January, and

The Church Within the Nation.

already it is plain that the Congress Party's overwhelming majority is going to be reduced. In some of the farming and the famine-stricken areas particularly, Communism and other system have gained a large following.

We cannot tell whether the Congress Party will root out the corruption and place-seeking which has been growing in its ranks, and regain the confidence of the people. Or whether future governments will maintain or reduce our freedom as a Church. But it is clear that India is indeed going to be a "key-nation." And while it would be quite wrong to align our Christian faith with any political system, the Christian Church by voice and example can take a large part in determining whether honesty and order, or fear and oppression are to make and use the laws. The answer for the Indian Church lies not in its power as an institution, but what already counts for far more, the impact of the Christian layman's life on that of his neighbours, and the effect of Christian teaching on non-Christian minds.

Key-Nation — Key-Church.

For many years now we have been led into understanding that the Christ of the Indian Road has His own purposes and makes His own paths. Now when so many changes are being thrust upon us, the truth is only a little more obvious. But the Christ of Indian hearts remains the Christ whom the Home Churches send out men and women to preach. And our fellowship with Him and with them continues unaltered, the closest bond which human souls can know.

ARKONAM

Arkonam on the map is marked by a picture of a factory building. This is the Railway Workshop, in many ways the hub of the town. Though small as factories go, employing about 1200 men, the workshop means regular labour and regular wages, self-support and a fair standard of living. To a community half of whom are landless, this is an incalculable blessing. Villages where only 10% of the men are employed as railway workers have a different atmosphere, and for our village churches, especially the village pastorate of Kilpaukkam, the workshop is a place of great importance. The grinding poverty of the average church member, and his lack of self-confidence and initiative, is offset by the presence of a few respected and competent manual workers, some of whom are village elders. And, in the town congregation, railway clerks and technicians swell out the ranks and save us from that dangerous growth, a predominantly 'Mission-employed' Christian community.

The Work-Shop.

A guide book would tell us other things about Arkonam, including the fact that it is just over 40 miles from Madras by rail and about 65 miles by (rather bumpy) roads. More details, just as important, would not appear in any Baedeker. It has been called, perhaps with some exaggeration, "the hottest town in India". Certainly in the blistering glare of a May afternoon, with its stretches of flat sandy soil, and the dying patches of baked dark brown grass, it looks as if no living thing could grow in it.

The Town.

It has also been called, with less justification, "the dirtiest town in India". A slander which the town Panchayat would deny with indignation, it can be understood when you walk through the narrow main street and the even narrower adjoining lanes. 'Sanitation' is still a long way from being a household word in the local vocabulary. And with shops crowding the sides of the pavementless streets, and cars, bicycles, cows and dogs, pedestrians, families on a shopping tour, and children all jostling for the crown of the causeway, it is no place for a person in a hurry.

But the town has its other aspects. Well dug in to the centre of the town, on sites bought or gifted at the turn of the century, stand the Mission Church, its High School, a handsome and brand-new Girls' School, and the large and rambling Central Elementary School, with its shady playground and surrounding paddy-fields.

The Mission.

Beyond, on the outskirts, in the Mission Compound and the house still known to all enquirers as "Silver Dorai Bungalow." This dates from its 30 odd years occupation by Mr. and Mrs. Silver, to whom we owe the bulk of our present work. It is a large legacy they have handed on to us, and one often wonders where the time and energy to do it all came from. There are thirteen village schools and almost forty village churches within a short radius of the town. These are now divided into two pastorates, Arkonam and Kilpaukkam, each with their own pastor and a solid core of 20 odd men and women teachers and catechists to help in pastoral care and evangelism.

VILLAGE WORK

Up to August of this year, this was in the hands of Rev. E. O. Shaw, who had the difficult job of looking after it all from his 40 mile distant station at Chingleput. Mr. Shaw's memories are mainly of early morning starts from home, crowded days at the office or touring round a number of village schools, and a night's camp or a moonlight return to Chingleput. Only his intimate knowledge of the district, and the cooperation of two experienced pastors, Rev. Silas Doraisami and Rev. Solomon Doraisami, made it possible, and enabled us to close the year with a feeling that the village churches are older and stronger. Some extracts from Mr. Shaw's report will make us familiar with the details.

"We had a year free from grievous problems, and in spite of the continued failure of rains, we got through better than might be expected. Arkonam area benefits from the fact that in the Railway workshops and Loco sheds there is employment for a good many men who get steady wages whatever the weather. Quite a number of our Christians are employed in this way, and they are the strength of the church. Some of them have been paying regular subscriptions to the church as well as the

usual collections, and it is this, together with the steady payment of subscriptions by teachers, that has saved the church from collapse. Income of course has dropped greatly. High prices have made things difficult even for those who are better off, and Harvest Festival offerings on the Arkonam side fell considerably. But the Kilpaukkam side is developing a vigorous life of its own under the active leadership of the Rev. Solomon Doraisami, and there was a small increase in their collections which reached a record figure. It was very satisfactory, and one could guess that in a really good year we could have done even better, for there were many villagers who could just not give anything substantial at all, and many families have left to look for work elsewhere.

" Wherever one went among our Christian people one saw signs of the strain — the raggedness of the children's clothes, the listlessness, the increased number of cases of tuberculosis, the frequent outbreaks of epidemics. Everyone has been affected to some extent, most people adversely, but sadly enough some have benefitted. The rich man with many acres, good wells and pumps, found controls and rural rationing removed at the beginning of the year, and was not slow to profit from it. He could hold on to stocks until the prices rose, and also smuggle them out to other districts where higher prices were obtainable. And he was naturally able also to purchase more lands at a cheap rate from those who could hold out no longer.

A Tribute.

" These facts and the common knowledge of much corruption, black-marketing and another evils have their influence on men's minds. Many tend unfairly to blame Congress Government for the failure of rains. With more justice, they feel that it has failed to check the prevalent evils, and to some extent has had a part in them. At a village market where we were doing evangelistic work I got talking to an old villager, a caste man whose family had benefitted in the past from Mrs. Silver's welfare work. ' How is it,' he said, ' That your people were different ? They are the people who discovered all these new inventions, and they are the people who are upright.' I tried to show him what I myself believe, that it is our knowledge of the unchanging Creator which makes possible our knowledge of His world, and our following of the teaching of His Son which builds character. His tribute

to the integrity of the men who served under the British Government is one I would gladly pass on.

Evangelism.

"The Evangelistic band in Arkonam went on with its work during the year. There are not so many baptisms to record, for several groups were baptised towards the close of the previous year, but there are several places where we have great hopes. Yet all was not rosy. Among some of our leaders there were strains and tensions, and these influence those around them. So near the end of June we had a day's retreat for our leaders where we tried to draw nearer our Master. We were greatly assisted in this by Miss Wigan of the "Christa Seva Vidhyala" (The Indian St. Colm's), and also by Paul Kadambavanam, a veteran evangelist. The latter was not content with one day.

'You must have more', he said, 'I will come for a week.'

The Church greatly benefitted from his devoted work and we pray that the seeds sown in his talks and meetings will grow.

The Delegation.

"Of course one of the dominant features of the year was the visit of the Delegation from Scotland. Only one close-packed day in Arkonam was possible, but village congregations met them on the roadside as they entered the district, and then the institutions had them for the morning and most of the afternoon.

"Early evening saw them on their way to Kilpaukkam, where hundreds of Christians from the pastorate had gathered. There was a most interesting and impressive meeting. Charts and diagrams demonstrated the growth of the pastorate and its resources, a drama made vivid to our visitors the background of Hinduism, superstition and caste prejudice out of which the church had grown. Garlands, fireworks and folk-dances told them of our people's delight in welcoming these representatives of the Mother-Church. Here the delegates got a true picture of the young Church in its vigour and enthusiasm.

"Yet this picture is not complete. Six months later in the village of Kilpaukkam, when the pastor and his

wife were away from home, their house was broken into and many things stolen. There had been one or two smaller thefts previously, and it is almost certain that some of the local congregation had a hand in the theft. It seems a mean and spiteful return to Rev. and Mrs. Doraisami, and also to the Mission. But it happened. The village congregation of Kilpaukkam is a very old one, and it seems that it must contain many families who came over because their neighbours were becoming Christian, or for material benefits. Many of them remain at that sub-Christian level. It shows itself in shiftlessness and unreliability, and in poor support of the Church and failure to keep their promises. Meanwhile we were faced for some months with the painful situation in which the pastor and his wife shrank from returning to live with their own people. We are challenged by a situation such as this to see that all our work is raised on truly spiritual foundations, and that all those who come within the fold genuinely grow up in Christ.

A Set-Back.

" In September a new church was dedicated at Jaderi village. There is only a small congregation here, and as the village is small it will never grow very large. However the people had set themselves to gather money for a church building, and as work in this area — one of the hardest hit by famine — could be looked on as famine assistance, we went ahead with the building.

" An attempt was made to erect a building which would require the least possible expenditure in future repairs. It consists of a strongly built chancel in which all furnishings are permanent in brick and concrete — Communion table, reading stand, font. The church is in appearance a little like a village temple. The front is closed with shutters and opens out onto the main body of the church — an open shed with tiled roof and pillars but no walls. It will give shelter from the sun and occasional showers, and at the same time be cool and roomy. On the front of the chancel are scriptural designs. Above is the dove of the Holy Spirit, and on the sides are the True Vine and the Good Shepherd. They are carried out in Indian style, and were designed and executed by local craftsmen. These are a novel feature and may cause some controversy, but they will

A New Church Building.

stimulate interest in the question as to how we can help our people in worship by using the gate of vision as well as that of hearing.

"In the middle of the year the Rev. Silan Doraisami, who had served with faithfulness and vigour in Arkonam for six years, was transferred to a village pastorate in the Chingleput area. In his place has come the Rev. B. J. Samuel. This is an interesting transfer, as for the first time a man from a former Methodist area has some into our Church of Scotland Field. Mr. Samuel obviously found several things that were strange both in organisation and in tradition of worship, but he has got down to the essential work of visiting homes and village schools, where his earlier experience is of much value to us.

Village Schools.

"A closing word should be said about these schools. In spite of hard times they have flourished in most places. In two outlying villages, Pallian-kuppam and Pallur, we have had some anxiety, as daily attendance was falling below the minimum. The simple course would have been to close down, but this would have meant with-drawing the resident teachers and leaving the congregational work to suffer. We are hoping that by transferring to these two places some of our best teachers, who will bring up the standard, we may be saved from this necessity.

"Among the other schools there have been various ups and downs, small epidemics of cholera that have emptied some schools for a week or two, or children unable to study for lack of food or clothes. But in the main we have done well. Our big problem remains—some of the schools must grow, and we cannot finance this without cutting down elsewhere. That will not be easy, as no Christian congregation will willingly relinquish the school which has helped them so much in the past, to send their children to some Govt. school where secular or Hindu interests are strong. We shall need wisdom and faith to solve these problems."

WOMEN'S WORK

For the last six years, women's work in Arkonam has been in the hands of Miss N. Vedakan. With her heart set on village work, she left a responsible position

at Gnanodhya Women Teachers' Training School to come to us. She has been successful in steadily extending Christian teaching and influence among the—largely illiterate—women in our Christian villages.

"It is only when one begins to look back," writes Miss Vedakan in her report, "That one realises how vast the field stretches, and what a very small area has been covered in a year's time." And yet, looking back, we can see also how greatly the work, particularly on the women's side, has extended itself in the space of a few years.

Famine Problems Again.

The main problem here again is one of acute famine conditions: children who cannot buy school books; little girls entering the Boarding Home without clothes; village women who come to meetings for nurturing in the Christian faith and will return to empty cooking pots and a hungry family.

A Famine for the Word of the Lord.

"It has been a year worse than the seventh year of famine in Pharaoh's time", writes Miss Vedakan, "For there has been no Joseph to store and sell the grain to the poor at a reasonable rate. The mind of the people is greatly shaken, and their faith in the Hindu Puranas is shattered, so that they are ripe for change or revolution. The average thinker has also a great hunger in his mind for the truth. When I follow the evangelistic expeditions arranged by the Men's Circle Committee during festival times and as part of our ordinary work, I see the women receiving the message of the Gospel with a glad heart. But they turn away from us again sadly, for they are not at liberty to accept the Truth. Yet there has been a greater sale of Bibles and Gospels than we have had in previous years, which keeps us encouraged.

The Girls' School.

"For the Girls' Higher Elementary School, it has been another year of inconvenience and discomfort for lack of accommodation while the new building was being completed. After long delays, this has been taken up again and we look forward with hope to it soon being ready.

"We have had a number of changes in staff as several teachers, including the Headmistress, left to get married. Since then we have been very fortunate in securing Miss

L. Lazarus, an experienced headmistress who is likely to stay on with us for some time. With the cooperation of other members of the staff, she is trying to shape the school to the highest Christian aims.

The C.A.M. Home.

"The total number of boarders in the C.A.M. Home this year is 42, two-thirds of them being under 10 years of age. They have maintained a fairly normal standard of health, in spite of the limited rations and the poor supply of vegetables. The daily bath, regular meals, and exercises keep them alert, bright and happy. The installation of an electric pump would have made life much more comfortable, if we had only had the water for it to draw up. But water also is now a rationed commodity and all garden work has had to be abandoned for fear of the well running dry. The children pray daily that God will send us good rains to take away our fears and remove hardships.

Sunday Schools.

"There have been the usual events among our Sunday Schools, including rallies, World Sunday School Day celebration, and the yearly examinations and competitions. The children have acted short plays, and their cheerful attitude during the examinations and their honesty is worth remarking. We noticed also a great improvement when small children had to narrate Bible stories and recite memoriter, which shows there has been better preparation on the part of the teachers.

"Fitting emphasis is now being laid on winning the child at seven or eight years old, in order to build up the future Church along the right lines. The village child is conscious of his Sunday duties, and sometimes refuses to go marketting on Sundays because his Sunday School has taught him not to. One always feels after visiting one of these schools that the supply of equipment is poor and money spent on making a few pictures and other aids would be well worth while.

Town Women's Fellowship.

"The membership of this Fellowship has increased by a third, and there is now a regular programme for the year. Women volunteer to clean the church, and take part in preaching expeditions to the villages. They also hold sales and help to collect money for their poorer sisters. These activities however are meant to be based on pra-

yer—the prayer life of the members who attend the meetings.

"The Women's Fellowship among the villages has developed in extent as well as depth. Classes have been started in many Christian centres, and men teachers—in the absence of a literate wife—have come forward to teach the women of the village congregations. We follow a set syllabus designed by the Diocese, and on March 21 such classes were examined and more than 250 women took part. Though this is our first year of such work, our Circle has joined the Diocesan scheme, and I am proud to say that in the examination Kilpaukkam village secured first place in the whole Diocese. The village women now take an equal part with men in the activities of the village church, and sometimes even do more. They hold tea-stalls at the Harvest Festival meetings, lead processions with singing, celebrate festivals, and invite their husbands to come and listen.

And Village Fellowships.

"Preparation classes are held to instruct teachers in the syllabus, and this year women elders were gathered together twice at the C.A.M. Home to prepare for the Women's Fellowship Festival and for Christmas. Each time over 65 people turned up, making the meetings of great spiritual value. After five years work in this field, my heart is uplifted with thankfulness to find how friendship has grown, shyness cast off, and a true desire arisen to take part in the worship of the Church. Like the exiles of Babylon, women seem to think more of the spirit than their bodies in these difficult days. If poverty, pain and trouble can bring us closer to God, then with thankful hearts we can try to learn our lesson of discipline, and grow richer in faith and prayer."

ST. ANDREW'S HIGH SCHOOL

A Secular State.

Since 1947, India has had a predominantly Hindu Government, but Christian schools have been allowed to go on as before without any drastic changes. For, as a secular State, India respects all religions and does not favour any particular one. And curiously enough, our schools are getting better Government grants now than ever before. But at the same time the State is tightening controls, and attempting to force progress on lines decided by them.

Mr. G. Prakasam, senior Headmaster in our area, and Headmaster of our High School at Arkonam, has perhaps as good an idea as anyone of what these facts entail, as the end of his report for the year shows.

"The year has been one of steady progress in all directions," he writes. "At the beginning of the year it was our privilege to welcome the F.M.C. delegation and share with them our hopes and fears. Arkonam is an expanding Railway centre, and the majority of our pupils are the children of Railway employees. In spite of the opening of two other High Schools lately, parents prefer the type of education we offer, and the rush for admission increases. We are cramped for space, and many have to be refused admission.

An Expanding Centre.

"With our amalgamation inside the Church of South India, we have adopted the name "St. Andrew's High School", and our school badge also bears a new Tamil motto—"Service to others is a debt we owe them." With a new name and a new badge, we have unfortunately not been able to push through the new building we planned, though the girders lie by waiting.

"The strength of the school is 916 as against 958 last year, and this includes 144 girls. Of these, Christians number 188, Brahmins 115, Muslims 41, and scheduled castes 122. As a co-educational school, we have to think of the special needs of the girls. For this we have a woman sewing teacher and another for Physical Training, and other women members of the staff evince great interest in outside activities among the girls."

"All but 50 of the pupils in the school attend regular scripture classes. The introduction of community singing, radio broadcasts, Visual Education shows and other amenities is enhancing the joy of school life. And in the S.S.L.C. Public Examinations over 60% of the pupils passed—a number far above the Presidency average.

"Of our 37 teachers, 24 are Christians, and take an important part in the activities and evangelistic work of the local church. And of course many of our village teachers and also some of our leading pastors are former pupils of this school. Since October, the Rev. J. M. Orr has been teach-

Christian Influences.

ing scripture in the school, which should keep us in closer touch with other parts of the Church's work. One of our great staffing difficulties remains however, that of getting young Christian men to fill vacant places as they come up."

The High School inspection report for the year, while it speaks of the efficient manner in which the school is being run, and the enthusiasm of teachers and pupils particularly in extra-curricular activities, lays stress on the immediate need for new and roomier buildings. This is something that we will have to set ourselves to solve without delay.

Mr. Prakasam says in closing: "In January 1952 India will be in the throes of parliamentary elections, and it is difficult to forecast the shape of things to come. The country is forging ahead rapidly and old ideas and institutions are in a state of flux. In this context the contribution of our Christian schools assumes a special importance. We hope that Independent India will allow us to continue to serve her, and we look forward to the challenge, depending on 'Him that is able to do exceeding abundantly above all that we ask or think.'"

A FINAL WORD

Two pieces of work remain to be mentioned which Mr. Shaw was not able to cover in his report.

One of these is the St. Andrew's Boys' Boarding Home, which takes in forty-five village boys studying at the High School. We are most fortunate here in our

The Boys' Boarding Home.

Superintendent, who is also a full-time trained catechist. He not only trains the boys to run the Home by themselves, doing their own "bazaaring", making up their duty rosters, and constituting their own parliament, but has also given them a solid grounding in and desire for Christian evangelism. Teams of boys now go out on Sundays to near-by villages, where by singing lyrics, telling Bible stories and selling Gospels they give a cheerful and often refreshingly original witness.

We cannot close without a word about the English Congregation, that faithful and generous body of just over one hundred communicants, most of whom are

Anglo-Indian railway employees. The majority of these come from an Anglican background and were shepherded jointly by the local missionary and a chaplain who travelled out from Madras. Church Union has done away with this difficulty, and the Rev. J. M. Orr now has them in his care. Sterling efforts on the part of the English Church secretary, Mr. H. P. Jones, have lately brought a great increase in offerings; and activities and interest generally, as well as regular attendance at Sunday Services, have improved tremendously. Facing as we do the problem of a community which is predominantly Roman Catholic, and yearly growing more so, we look on this as an encouraging and hopeful sign.

The English Congregation.

It is perhaps strange to think of a Scottish missionary leading the service of worship on Sunday according to the Book of Common Prayer, but this is indeed only one of the apparent anomalies which prove that Church Union is working. Among our own local superintendents, heads of schools and pastors, Lutheran, Congregational, Methodist and Anglican backgrounds are all represented. These differences pass unnoticed, however, or give way before the pressure of work to be done. And in the end there is no doubt that it is this fellowship of co-workers, rather than the highest protestations of Church Councils, which will show that a united Church is the will of Christ for India.

KANCHEEPURAM

The artist has chosen a temple and an elephant to represent Kancheepuram on the picture map. Temples there are in plenty—about 200 of them according to Dr. Baxter, the local expert, some of them famous places of pilgrimage. Elephants in South India are not so common, but there is one venerable old gentleman belonging to the largest Saivite shrine who can be seen swinging along the road during festival times. It is then that the city is at its most Hindu and its most crowded, and the noise of drums, gongs and clarinets, together with the shouts of people combining religious duty with a yearly holiday leave the ear and the eye in no doubt that another Holy Day has come round. For the Christian community also these are important occasions, for they give full scope for organised evangelism.

During most of the year, however, the weavers and merchants of Kanchee pursue their ordinary business, and we with our churches, our schools and our hospital get on with daily affairs also. For many of our workers this means the care of village schools and congregations, and it is with this aspect that we will begin.

THE CHURCH IN THE VILLAGES

For Kancheepuram Circle, compromising Kancheepuram and Sriperumbadur, this has been a year of changes. At the beginning of the year, with the Rev. J. S. Subramaniam as Circle Chairman, the Rev. J. M. Orr assisting him, and the Revs. J. Jeevanandam and C. S. Vedakan as pastors, we were in the happy position of having four ordained men sharing the work. Unfortunately this was just too good to last. In June Mr. Subramaniam left for his pastoral charge in Madras, and two months later Mr. Orr was moved to Arkonam. Mr. Jeevanandam then took up the job of chairing the Circle Committee and he and Mr. Vedakan in Kanchee both have new and heavy duties in supervising village schools. In a district which covers perhaps 500 square miles, with congregations in awkward corners, this is not an easy task, and leaves all the less time for evangelism and following up new contacts. The gap can only be closed by another

Staff Changes.

missionary, and we earnestly hope that one will soon be forthcoming.

The school work this year has again been saddened by the sight of so many children suffering from lack of food. If you ask our spindly little school boys and girls what they ate last meal, they will tell you *Kanji* porridge or *Ragi* dumpling. Milk, eggs, meat, fruit, vegetables, even cooking oil—these things have soared beyond the villager's purse. Occasionally you will find a child who only gets a meal once in two days, and very soon he will be too weak to walk to school. At Periakarai school the increase in strength seemed to justify the appointing of another teacher, but with epidemics and the tightening grip of starvation, this had to be postponed.

More Hungry Children.

We are all the more grateful for the free gifts of dried milk, wheat and rice which have been steadily coming in from the Churches in America, allowing us just when the outlook is blackest to supply children with midday meals. We are even more grateful for the special Famine Relief Grant sent from Scotland, which is now being used to do ploughing and sowing in Walajabad, where water is available, and for building work at a new site purchase at Tirupathurikundram. The money goes in wages which preserves the village Christian's sense of independence, and at the same time promises to give us some yield for the work done.

Famine Relief Help from Home.

For both Kanchee and Sriperumbadur evangelism has its special emphasis, for each is the centre of a large Hindu festival during April and May. At Udayavar Otsavam, a 10-day feast in honour of the local Vaishnavite saint Ramanuja, catechists and teachers from round Sriperumbadur met for three days to preach in the streets and sell Gospel portions. A larger band of workers gathered in Kanchee during May for the biggest festival of the year, when the Temple Car takes the god through the streets, creaking along behind a thousand sweating haulers. It takes a good deal of noise and skill to attract the undivided attention of a holiday crowd, but this year besides 20 chosen helpers from our own area there was a group of 40 volunteers from a sister church in Vellore, who not only met their own expenses but brought valuable equipment and still

Gospel Work during Hindu Festivals.

more valuable enthusiasm. Three bands, each with their own "fifes and drums" marched morning and evening to some strategic point in the city, stopping there to preach, sing hymns to popular native tunes and distribute hand-bills. The religious film "King of Kings" was shown at night to appreciative audiences, and when the work closed it was found that over 600 Gospels had been sold.

Church Fellowship.

Fellowship, in both town and village churches is a matter of ever-growing importance. In Kanchee both Men's and Women's Fellowships are flourishing, and the former has struck out most successfully of its own accord on an original line of town evangelism by volunteer agents. One encouraging sign of spiritual awareness is the response to the appeal for more sacrificial giving. In Kanchee city it has pulled the church out of a financial hole, and in Sriperumbadur pastorate the record harvest Festival collection — a little triumph on its own — has alone prevented a large deficit. In both town and villages, daily prayer meetings, weekly cottage prayer meetings and services connected with the Sunday School or the ever-popular Christian Endeavour are carried on regularly. The fact that in almost every village new families are being prepared for baptism, and in some of our worst-stricken areas back-sliders are returning to the fold, show that these Christian activities are having their effect. Much is also due to the work now being done among the women, but this is a chapter by itself.

THE WOMEN OF THE CHURCH

It still seems strange to mention the name of Miss E. W. Young without coupling it immediately with that of Miss E. B. Miller. For between them they have for well over twenty years represented not only women's work over this wide area but also the Mission Treasurership, and have acted as a sort of unfailing information bureau for every kind of problem. Miss Miller retired two years ago, and now that Miss Young is in her last year before her official date for doing the same, we may be reading what is her last report. Confined as she is for many hours of each day to her desk, Miss Young obviously still keeps a special place for the hundred little personal questions which village work involves and her year's review makes interesting reading.

"With Church Union four years behind us", she writes, "We are learning to think of ourselves as Church workers rather than Mission workers. This year, therefore, I shall mention the Girls' Schools only in passing, for the work we do there has often been described before. I shall rather try to give glimpses of our evangelistic endeavour, particularly in village congregations where there are new signs of life.

"In April Miss Grace Solomon, formerly one of our headmistresses, returned after a year of training at the Christa Seva Vidhyalaya, the Madras equivalent of the Edinburgh St. Colm's. We have always had a Women's Association in the town congregation, but it is new to the villages. Miss Solomon is now seeking to lead the women of the villages into the joy of belonging to the Women's Fellowship of the Church, with the help of teachers' wives whom she gathers once a quarter for guidance and instruction.

"In Vedal, a village about five miles away, the Christian Home Festival was celebrated with joy and solemnity. Miss Solomon tells us about it in detail.

A Service of Lights.

'The teacher's wife and I, after a short prayer in the church, were joined by the village *Bajanai* (band and choir) and set out to make the round of the homes, each with a lighted candle in our hands. The women were waiting at their house doors with unlighted candles. We lit them as we went along singing, and each woman joined in the procession. Vedal is a big village, and it took us an hour to go round it. Meantime the men-folk had gathered in the church. The women entered singing with their lighted candles, and some of them then took part in the service. I told the life of Mary, the mother of Jesus, and the catechist led in prayer. The whole thing was done with great reverence. Flowers were then given to the women, and all went home with a glad heart.'

Milk for the Children.

"Mrs. Swornam, our village Biblewoman (Miss Young goes on), continues as last year to visit the villages round about Kanchee where famine has come only too near, taking her tins of powdered milk with her every week. In some places there are only two or three Christian families, but in Putheri village there are twenty-seven. Some of these were back-sliders a few years

ago, but have now come back. Mrs. Swornam says, 'They attend the church services very regularly on Sundays, and come with neat clean clothes.' It is worth noting here that attendance at Sunday worship costs something when it means the loss of a day's cooly.

A Seed That Gave Fruit.

"We get a glimpse of another Christian woman in Santhammal of Pudupakkam. Her husband is foreman of a gang of railway coolies. Santhammal, baptised some years ago, learnt to read by the Laubach method. She can read her Bible, and conducts prayers in her home. While working in the fields, she teaches Christian songs to other women and tells them Bible stories. By her example and teaching her mother and brother have asked for baptism.

Doing Likewise.

"In the town, Miss Solomon has been elected Secretary of the Women's Fellowship, and the committee is full of energy. These ladies are taking the lead in making it possible for the congregation to meet each other socially—at a tea, perhaps, or a beetle drive—a factor lacking from our congregational life in the past, except at long intervals. Taking turns they are now running a Bible Class for adolescent Christian girls, a number of whom have come here to undergo Teacher Training at the Government School, and they have also assumed responsibility for a happy Children's Hour during sermon time on Sundays.

Candle Power.

"As in Scotland, children here still sing old hymn, 'Jesus bids us shine, You in your small corner, and I in mine.' Certainly even one candle is better than black darkness, but even here in villages we can have lamps of many candle-power. Our Women's Guilds and Fellowships have, it seems to me, the special duty of keeping the big lamps of our congregation trimmed and brightly burning. Our schools too, with their all-Christian staffs, can reach with their strong beams right into the houses of their pupils. One of our headmistresses says, 'So many of our old girls say that when they find it very difficult to get on with their mothers-in-law they always pray to Jesus. They believe that Jesus will help them in every way. They do not say so openly, but they have great trust and faith in Jesus.'

" Our Mrs. Pushpam's whole time is spent in visiting the homes of our old girls. She tells a curious story of one father. While his daughter was reading the New Testament aloud to Mrs. Pushpam, he suddenly said, 'No more Bible and no more Christ in India. All you Christians should worship our idols like your forefathers. Christ has gone away with the British so you Christians had better join us.'

A Doubter Convinced.

" However, Mrs. Pushpam has a ready wit, and she replied, 'Christ is an Asiatic and not a British man to go away with them.'

" The father was not in a good mood that day, but the next time she went she found him welcoming her. He had heard something on the radio about Christ and His Resurrection, and had been questioning his daughter who had been able to help him understand a little. Here and there in a Hindu home a little taper like this has been lit and is shining in the darkness. Our problem is how to keep them from being snuffed out, and how to bring these candles into the Church as the Vedal women brought theirs."

THE ANDERSON HIGH SCHOOL

The Headmaster, Mr. A. C. Dharmaraj, again reports that hundreds of children, Christians and others, applied for admission, and many had to be sent away for lack of accommodation. Our general policy these days, with which the F.M.C. Delegates concurred, is to limit admissions so far as possible, so that quality may not suffer. The school however, owing both to the standard of education given there and its spacious buildings, is an extremely popular one, and this year with 264 new pupils admitted the strength has slightly increased.

" Our Morning Worship and School Assembly are daily features of the school", writes Mr. Dharmaraj, " And it was our Assembly of staff and pupils that received the Rev. John Kent when he came to see us and gave us an inspiring Christian message. Similar opportunities are well utilised by the school, and not a week passes by without some visitor from another part of the country or abroad speaking to the Assembly. This helps

An Open Door to Visitors.

to keep up the tone of the school and nourishes corporate brotherhood.

Christian Activities.

"For non-Christian pupils we run weekly Bible Classes and a Sunday School, while Christian boys have their own Bible Class and a Christian Endeavour Union. The Christian masters in the school have their own Fellowship, and in addition take a large part in Leaflet Evangelism and Mobile Hospital Work—two of the latest methods of evangelism introduced in this area.

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An Encouraging Report.

"On the academic side, the school has been progressing steadily, and has earned the appreciation of the Inspectorate. We were pleased to read in their latest report the words—' This is an old institution with great traditions. The teaching of all subjects and languages is at a high level. Good discipline is maintained in the school'.

The school has always been fairly well equipped, but has now added to its possessions a Bell and Howell sound projector, a tremendous asset both for educational and preaching purposes. An electric pump has also been installed to help the basic craft of gardening. A third innovation is the introduction of a regular medical inspection, done with the help of the Mission Hospital staff. The cost of all these improvements is met by the pupils themselves through 'Special Fees' collected according to Government scales.

The Art Annual.

One most popular feature is the Art Annual, which has been published for the second year in succession. It gives full scope for creative activity on the part of both staff and pupils, and is greatly appreciated by the local public and by the Education Department alike. The cost again was met by the boys, and every pupil had a free copy.

And Reading Room.

The Headmaster continues, "Still another experiment has been the boys' Reference Library and Reading Room, improvised in one of our halls. It is kept open during their free hours between 8 to 10 and 1 to 2, when pupils are allowed to pick and choose and spend an hour among the selection of books, picture-books and encyclopaedias. "The Bible in Pictures" and other attractively

set out experiments in Christian literature are among the most popular selections.

Helping Each Other.

"A few poor boys, some of whom are from Christian families in neighbouring villages, have been given free midday meals at school from the voluntary contributions of the better off pupils. This experiment worked very well for about two months, but had to be abandoned as the famine got worse and it became impossible to buy food cheaply.

"Our children, we find, are happy to hurry to school, happy to stay there, and happy to hear the Word of God and be influenced by it in the friendly atmosphere which prevails in the school—a school founded in Christ's name and for His glory and sustained by His grace."

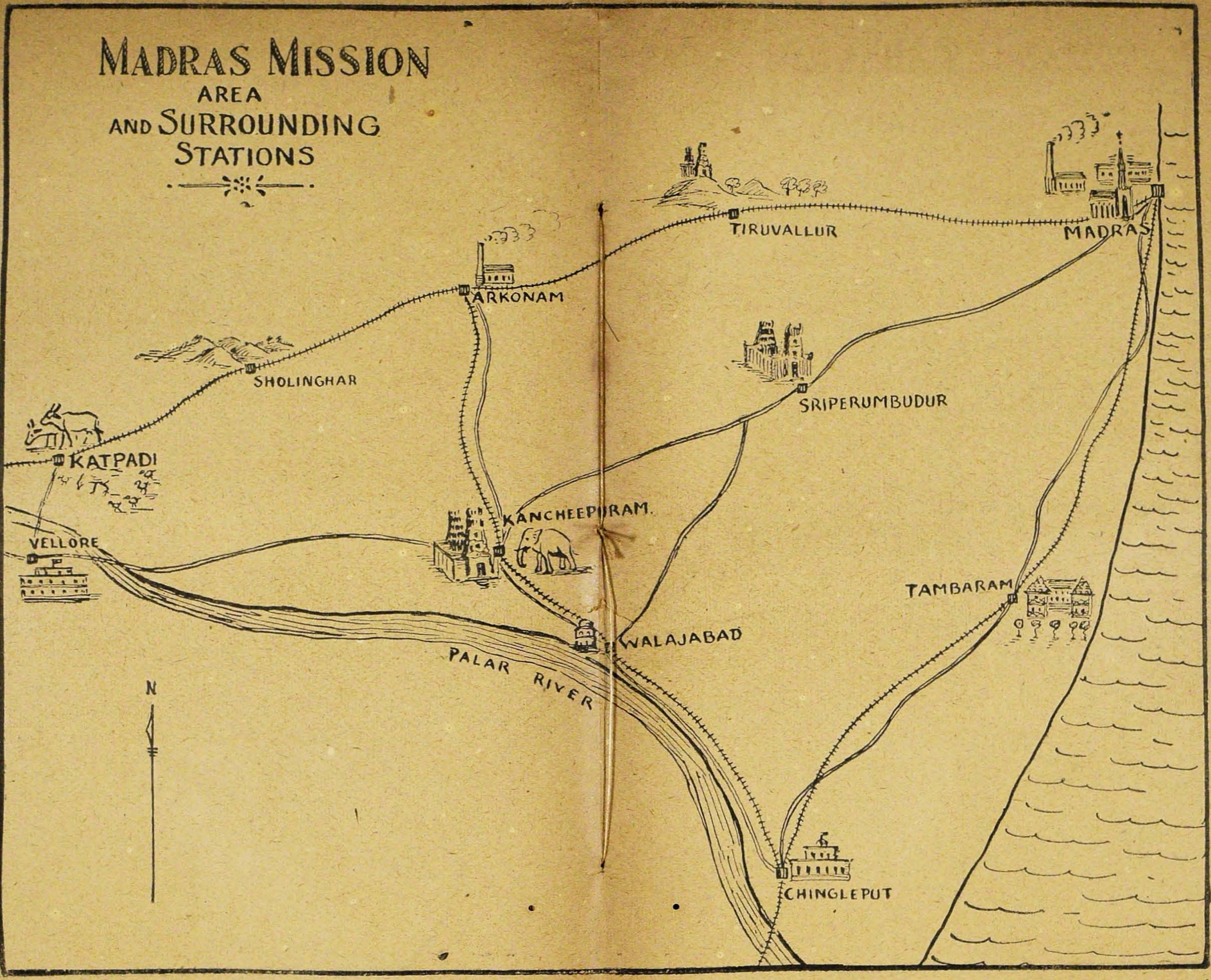
MEDICAL WORK

The Mission Hospital—or rather we should call it the 'Church of South India Hospital', for that is the name now facing you at the dispensary gate — is under the charge of Dr. D. F. Baxter. In medical work especially, the two-way pull which we are all feeling is distressingly strong. "What can we do to help—?" and yet "How can we afford to help any more—?" But we must let Dr. Baxter put it in his own words.

Diagnosis — Hunger.

"It is difficult to write a happy report these days, for with a fifth year of famine starting what can one say? Never have we seen more pathetic groups in our general wards with children blinded and grown-ups near to death from starvation. Nothing can be grown in the fields, and now there is no form of rationing in their villages. Every grain of rice must be bought at black market prices and the sad thing is that it is readily available there.

"One cannot but admire the patience with which these sufferings are accepted, but how one longs to do something about it! When these people do come to hospital, the ration we are allowed to give them is meagre indeed, and not nearly enough to put them on their feet again. But here the Church World Service has come to our aid and we have been able to augment their diet with good American wheat, beans and milk.


MADRAS MISSION
AREA
AND SURROUNDING
STATIONS
TIRUVALLUR
MADRAS
ARKONAM
SHOLINGHAR
SRIPERUMBUDUR
KATPADI
KANCHEEPURAM.
VELLORE
TAMBARAM
WALAJABAD
PALAR RIVER
N
CHINGLEPUT

"Not only have the poorer classes been suffering, but the very large weaving community has been feeling the pinch terribly. It is the hope of every Indian woman in the South at least, that she will one day own a Kancheepuram sari, so it can be imagined weaving is the biggest industry in the city. But for some years now the weavers have only received enough yarn to give them one day's work in a week. Formerly the mainstay of our hospital, they now so often tell us that they cannot afford to come for treatment. How we wish we could help them more.

The Weavers in Trouble.

"We have had at our Out-Patient Department and in the wards the usual varied assortment of cases, and the numbers treated are considerably higher than last year. We have been doing more laboratory tests for local doctors and we hope soon to be able to help them with our brand-new X-Ray department. At the moment we are ourselves getting used to the joy of having an X-Ray. It is such a treat to be able to get correct diagnosis where before it was sheer guess-work. One recent film showed a liver infection, and the second film a week later confirmed a complete cure after treatment. So many doubtful chest conditions have become understandable, and so many bone conditions made easier for operation.

A New X-Ray.

"Over a year ago, a small boy was brought in by a travelling conjuror. He played the part of a human spider in a wayside show, and judging by his spindly arms and legs he was a perfect model. He was a complete skeleton, and was admitted to the hospital in a critical condition. Much to our surprise, he recovered, and then we realised that he could not understand Tamil, but seemed to recognise Hindustani, so we feel he is a refugee from either Burma or Pakistan. Soon we found that he was also epileptic, dumb and not quite normal mentally. Here the poor boy, aged about 11, stays. He has no home outside the hospital, is constantly dirty, and quite incapable of washing himself or keeping himself clean. The hospital cook, John, has taken charge of him. He sits Muluvelu under the tap and without any success tries to teach him at least to wash his face. But the child is very happy and plays all day by himself.

A Small Refugee.

The Dispensary at Arambakkam.

" We have not been able to get to the village schools, as I have had to be on duty in hospital, in an endeavour to keep up the income. We must earn the money for treating and feeding all these poor patients, and have also taken over the responsibility of Arambakkam dispensary, beyond Arkonam, where a doctor goes every Thursday. For some years the Rainy Hospital, with great difficulty, has been visiting this dispensary, but our hospital is nearer. It is easy also for us to bring back seriously ill patients for hospital treatment. Quite frequently, with careful packing, we have carried seven patients in the back of the hospital car.

" No, Not in Israel . . ."

" The patient who has given us the greatest help this year is a Brahmin in an advanced stage of leprosy. He has been blind since 1945, his hands and feet are useless to him, but he is the most cheerful person to come inside our gate. Living in a distant village, he starts off in his cart at 3-30 A.M. In this ordinary cart, he bumps along for hours till he arrives at our door about 8 A.M. His servant brings some food to him, and he sits on the ground between the shafts of his cart on a small cushion they have brought for the purpose. When his picnic is over, we know he is ready to receive visitors. Talking with him is a real pleasure, and we come away better able to cope with the difficulties of the day.

" If we sympathise with him, he laughingly remarks that there are many people with the use of their eyes, hands and feet, who do not put them to very good use.

" As a change from his village life, he likes to hear the details of what has happened in the hospital, what visitors we have had, what is the news in the town and even how Mr. Orr's dog has been behaving.

" On one occasion, he seemed very touched by a kindness he had received from hospital. He said, ' Did you really do that just for me ? I'm not worth it.'

" Our only answer was, ' We think you are worth it, and worth far more than that. Your visits do us so much good ! ' "

CHINGLEPUT

As the seat of the District Court, the town of Chingleput has its own importance. Much smaller than Kancheepuram, and less of an industrial centre than Arkonam, it is 25 miles from Madras on the trunk road South. Its lake, which in former days was a favourite place for duck-shooting, is at present bone-dry. But usually with this broad stretch of water, surrounding hills and fields of young green paddy growing, it is a pleasant and airy spot.

The original mission station has now been extended to cover three pastorates, and with village churches, education and welfare work all contributing their part to the whole there is a fine and wholesome variety. District responsibilities are now almost all in the hands of Indian colleagues, but Rev. E. O. Shaw continues as Circle Chairman and Treasurer. One of our more senior workers, Mr. A. S. Johnson, is Headmaster of St. Columba's High School for boys, and Miss Deans and Mrs. Rajaratnam are in charge of the Girls' Boarding School and the Alison Cassie Girls' School respectively. Miss Anderson continues to devote most of her attention to welfare work in the villages.

CHURCHES — TOWN AND VILLAGE

The town church, St. Andrew's, which is under the pastoral care of the Rev. C. Samuel, is an almost completely independent body, which has of its own accord been able to take up and run a six-teacher village school. While some of us wish that a closer and more fruitful contact could be maintained between members of the town church and those whose main responsibility lies in the vlllages, we can admire the desire for self-support which has thus brought an independent congregation into being.

In his yearly report, Rev. E. O. Shaw speaks first of some important administrative changes on the village and evangelistic side.

" For the past six years," he writes, " We had in addition to some missionaries two Indian Circle Chair-

men who were ordained men, but were not directly in pastoral work. Both of them were correspondents of schools and had many duties working along with the pastors. This year these two posts were given up, and the office work of village schools in the Chingleput, Kancheepuram and Sriperumbadur areas were centralised in Chingleput under Mr. Luke Devadoss, a former High School teacher. At the same time a lot of the responsibility for detailed supervision was handed over to local pastors.

Adminis-
trative
Changes.

" Two advantages of the new set-up are that it is much cheaper and it releases ministers for pastoral work. The centralising of office work also seems to be useful. A further merit is that it will help the eventual integrating of our school work with our neighbours the Methodists. The main disadvantage is that we lose from these parts the men who held these Circle Chairmen's posts. The Rev. J. S. Subramaniah, who was in Sriperumbadur, has gone to Royapuram Church in Madras, where he is tackling a difficult and important task. The Rev. E. R. Issac, who was in Chingleput, has taken up a post in the Theological Seminary at Vellore in which we co-operate with the American Arcot Mission, and where all our evangelists are trained. Both Circle Chairmen did very good work, and we shall miss them.

" Needless to say the main event apart from this big change was the visit of the F.M.C. Delegation. Our people greatly looked forward to this and our main sorrow was that in the time at their disposal they could see very little of the village work.

The F.M.C.
Delegation.

" This was particularly so because our villages are scattered and the communities small. In these bad years they appear even smaller, for quite a number have left home to seek for work in coffee estates or other parts of the country where conditions are not so severe. It takes a more intimate acquaintance to see the difference between one little congregation and another, to know which one merely shows off well, and which has genuine Christian depth.

" Superficially at present the outlook is not good. There has been little growth in the Christian community

for a number of years. The people are poorer than ever after five successive years of failure of rain and crops that withered in the sun. Outbreaks of smallpox and cholera have not been uncommon, but Government public health services have prevented them from spreading. This year we have had a most vicious type of typhoid at Manambathy village. It took several victims, and much prayer and the newest and most expensive drugs just saved the teacher's family. Tuberculosis is also on the increase. It is little wonder if apathy and indifference are widespread, and if some recent converts in Idaiyur driven from their homes by starvation seem to be losing their faith.

Hunger and Epidemics.

"It was against that background that we arranged a special convention for village Christians in Melrosapuram at the end of September. We invited several from each of our villages and fed them free from the Sunday till the Tuesday. The Rev. G. Whitehead of Melrosapuram and his committee there did a wonderful job of cheap and good feeding. The Rev. S. Doraisami of Tirukalikunram had been specially energetic in encouraging his people to come, and the Rev. C. Samuel from Chingleput was also there to help.

Village Conventions.

"We had a wonderful response. Nearly eighty men and women from nearby villages tramped in, some for many miles, and all were eager and attentive in Bible study and meetings. Our main speaker, Rev. Y. Solomon from Madras, moved them greatly, but perhaps even more important was the chance to be together in the larger fellowship, and to be with their Master for a little undisturbed by anxieties and fears. And among others there were some from Idaiyur still standing firm."

MELROSAPURAM VILLAGE BOARDING SCHOOL

For the past two years, the Boarding and Higher Elementary School at Melrosapuram settlement have been under the charge of the Rev. E. R. Isaac. When he left in June, Mr. Shaw took over. The latter's report recalls two important events which took place at the beginning of the year. "The first was the installation of an oil-engine and pump on the big well to give a piped

A New Oil Pump.

water supply to the school and to be used also for irrigation. We are only beginning to see the usefulness of this. During the year one fine crop of paddy was raised, while land around without water supply lay idle, and another crop is coming up well. In this land if you can cnly get the water up in sufficient quantities you can raise a crop at any time of the year. A cotton crop which Mr. Isaac also planted was too extensive to be irrigated and was intended to be rain-fed. That inevitably suffered from the drought, but is now giving some slight returns. The dry years have deprived us of what we really should have had.

Examinations — An Exceptional Year.

"The second major event was the result achieved by the school in the Elementary School Leaving Certificate Exam. We had 12 boys through out of 13. Nowadays even some of the town girls' schools, which have a very high standard, find it difficult to make a good showing in these exams., and Melrosapuram this year was the best of all our schools. Much of the credit for this must go to the new headmaster, Mr. James Doraisami, who is undertaking his task with great enthusiasm and efficiency. It is no wonder that the Delegation from the F.M.C. commented very favourably on the work there and its importance for the whole area.

But there Are Thorns.

"Roses however have thorns, and there are some very prickly ones that make the handling of Melrosapuram difficult. The main trouble is financial. It is just a fact that a village Higher Elementary School is proportionately more expensive to run than any other kind of school. There is no fee income to help, and secondary grade teachers' salaries quickly rise. Add to this the fact of bad years and the greatly increased cost of food—it has multiplied by four in the last fifteen years. You find a situation which plays havoc with budgets and makes grappling with possible cuts in Home Grants almost impossible. To these problems is added the regular one that most of our boys who do pass their Certificate exam. find themselves at a loose end, as openings for employment are at a minimum.

"Yet it is a cheerful thing to work with a good boys' school and an enthusiastic staff. Here the boys

get a chance of a thorough religious training. At the village convention which was mentioned above, one of the high spots was the boys' drama, "Elijah". This great story came across in a most vivid and picturesque way. Jezebel in particular was outstanding, and this must have brought the lesson home with force to a village Christian audience still tempted for various reasons to choose brides from among non-Christian relatives.

Cheerfulness Breaks Through.

"The boys also have the opportunity of seeing something of evangelistic work. On Sunday evenings some of the teachers, and the pastor if he is available, go out to nearby villages to teach and preach. The reception we get is friendly, and we hope that patient work of this kind will bring its reward in due time."

EDUCATION IN THE TOWN
ST. COLUMBA'S HIGH SCHOOL FOR BOYS

For a small town with a population of 22,000, Chingleput is well supplied with educational institutions, there being six High Schools within a radius of 3 miles. St. Columba's is by quite a period the oldest of these. It was started as far back as 1840 by Justice Morehead, who handed it over to the Rev. John Anderson, pioneer missionary of the Church of Scotland and founder of three other well-known High Schools.

A Pioneer School.

The headmaster, Mr. A. S. Johnson, reports that the strength remains level with last year, a total of 631 boys, distributed as follows: Christians 98, Brahmins 50, non-Brahmin Hindus 389, Hindu Harijans 73 and Muslims 21. There are 10 sections in the lower forms and 7 in the higher this year, the primary department having been recently converted into a Lower Elementary School. Of the 27 teachers on the staff, 20 are Christians, an encouragingly large proportion.

To quote the report: "There has been some improvement in the results for the Senior Leaving Certificate examinations, which for the past few years has not been so satisfactory. 26 out of the 46 pupils who sat were declared eligible. Most of our pupils come from the poorer and more backward sections of the com-

Public Examination Results.

munity, and are apt to be more interested in games than studies.

"The school has some urgent needs. Agriculture being its basic craft, the school well needs to be deepened and an electric pump fitted to ensure water for irrigation. A heavy bill will also have to be faced for renewing furniture, and in order to prevent encroachments fences require to be built round the compound.

"On the brighter side, two special features which give pupils a greater interest are the 16 m.m. sound projector, with all its accessories, and the troop of the National Cadet Corps Junior Division, which now has an enrolment of 3 officers and 90 cadets.

Christian Activities.

"The Christian members of the staff assist in church services both in the town and in outlying churches, and are supporters of the "Moonlight Band" — a self-explanatory name — and other schemes for evangelism. The Christian Masters' Fellowship meets twice a month under the guidance of the Rev. E. O. Shaw, and within the last year we have had two useful Retreats. One was held at Walajabad, and the other in the school itself under the leadership of Mr. N. Daniel of the Laymen's Fellowship. The school itself always starts the day with worship and Assembly, but in addition the staff meet for prayers in the staff-room on the first working day of every week."

St. Columba's in some ways represents the problem of the future, for with a solid reputation of many years standing and an administration which has now very little direct connection with the rest of the Mission work in the area, it would be possible for its staff to withdraw themselves from village work and its needs. Co-operation and service in church activities and Bible study must now come as from Christian volunteers, not paid Mission agents. Results up to date have sometimes been disappointing, but if each member of the staff undertakes to dedicate himself anew there is the opening for stimulating and rewarding service.

THE ALISON CASSIE HIGHER ELEMENTARY GIRLS' SCHOOL

As with every department of our work, the school has suffered from the effects of famine and its attendant

miseries, but the headmistress and correspondent, Mrs. S. Rajaratnam, has some interesting and encouraging things to tell us.

"When the situation was at its most difficult" she writes, "Miss Young in Kancheepuram sent us some milk for our Blue Bird Flock. Shortly afterwards the *Tahsildar* (the local government officer) sent us a good supply of milk powder for the whole school. The children were able to come once again happily and regularly to school, bringing their tumblers with them.

A Xmas Play.

And House Visiting.

"'Mothers' Meetings' are eagerly looked forward to, and now that we have started house to house visiting many more parents are looking forward especially to seeing our "Christmas Play". The aims of these visits are to get to know the parents of our pupils and others, to keep contact with former pupils, to help the sick, and to teach hygiene and child care. But especially we try to give advice to women in their problems and troubles, and to tell them about the love of Jesus. Several of our former teachers also keep up this personal relationship by writing to us and asking us to pray for their particular needs.

A Surprise Inspection.

"The present District Educational Officer paid a surprise visit to our school for the first time, and after going round the classes came into the office to say how glad he was to find one Elementary School with a well-spaced and adequate buildings. His report is one the school can well be proud of. 'Class rooms are in ideal condition, with ample light and ventilation. The whole—very neat and tidy—The pupils are bright and smart.—The school gardens all round the class rooms are well looked after—The school is lucky to have suitable buildings and a band of energetic teachers.'

"The credit," writes Mrs. Rajaratnam, "Goes to our friends in Scotland who gave us this building." There is no doubt however that some thanks can be spared for the headmistress and her staff for the results of their untiring work.

THE GIRLS' BOARDING SCHOOL

The year began for the Boarding School with some coming and going among superintendents. Miss Salmond,

who was to be in charge until Miss Deans returned from language school in April, had to go into Hospital to have her tonsils removed, and Miss Deans' study was interrupted. Miss Deans finally took over as planned however, and Miss Salmond left for her new post at the Rainy, after having made some improvements to the school diet especially helpful in these difficult days of rationing.

Further Training for the Girls.

As the present Correspondent, Miss Deans reports that 18 out of the 20 girls who sat at the E.S.L.C. examination passed. This is a fine percentage, and they were equally fortunate in being able to send 8 of these girls on for teacher training, 5 as student nurses, and 4 to the needlework school at Kilpauk, while two more were found sewing and cooking work. The last has gone on to further study at a High School in Madras.

Normally the school takes in only Christian girls, the new roll showing 80 boarders and 10 day pupils. But this year one Hindu boarder, Veerammal, was taken in.

A Little Hindu Orphan.

" She has no parents," writes Miss Deans, " And her only older sister is suffering from leprosy. It was the Municipal Chairman's wife, a very devout Hindu who daily feeds many beggars, that asked us to admit her. She is responsible for Veerammal's clothes and for her welfare during the holidays. We were told ' Do what you like with her. Make her a Christian if you wish. She has no parents to care for her.' Veerammal, who is 8 years old, with one year's schooling of which she remembers nothing, has come and settled down very well among the other Christian girls, and travels every day to the Alison Cassie School, where she is studying in 1st standard.

Indian Missionaries from Papua.

" In the past year 17 girls were admitted into full communion with the Church, and the school Junior Missionary Society has been very active. This year we had visits both from missionaries of the parent National Missionary Society, and from Mr. and Mrs. Satya Joseph from Papua. At an area Youth Rally held in Chingleput the children acted a missionary

play in which a Papuan girl was a character. Another of their practical activities was to go out with a teacher to a village behind the school, visit houses, sing and tell a Gospel story. By collecting seeds from trees in the school compound the girls were able to give a donation of Rs. 20 for the work in Papua.

"Once a month the pastor conducts a service in the compound and we invite the servants and their wives and families to come. Indian children love dramas, and on Sunday School Day they acted scenes from the life of Bishop Abraham of the Mar Thoma Church. They are now busy rehearsing for their Christmas play, "God the Babe".

"Finally we are glad to say that the health of the girls has on the whole been good, apart from some coughs and colds which quickly disappeared. One girl did develop typhoid, and had to have expensive chloromycetin treatment in hospital, but she also has recovered. We found to our relief that our hostel water and food were not to blame, and that she must have caught the germ from some food brought in by her mother from the village."

WORK AMONG THE SICK

Miss J. M. Anderson is in charge of welfare work among the Chingleput villages and also spends what time she can visiting patients, many of them friends of long standing, at the Lady Willingdon Leprosy Sanatorium. Her reports are brief and full of interesting matter, and so we can give them in full.

VILLAGE WELFARE WORK

"I heard the other day of a doctor who has become known among his patients as 'Dr. Repeat.' This for the simple reason that he is forever repeats the same medicine when patients go to the dispensary. 'Repeat' might be applied to last year's report on welfare work, for we have been working in the same centres, staffed by the same people, and given out the same drugs and famine relief food. One aspect of the work however which has brought much encouragement to us all is the definite increase in the number of Hindu caste patients who are coming. Not so long ago, a caste patient would not have allowed our nurse to touch her. The change

Doctor Repeat.

has come with a growing confidence in Western ways, and also an interest in the Christ whom we try to preach by our service. This confidence in turn has infected the welfare staff with a belief in their own ability, and this is having its effect on our 'Oondie Box' returns, and this in spite of ever worsening village conditions.

Ante-Natal Work.

"More ante-natal patients are coming for treatment—the type who are willing to pay the fee asked for at the centre. This surely is a big step in the right direction, for only a very small percentage of Indian village women realise what an important factor this is in the building up of a healthy India.

The Power House.

"For any type of village work to have a proper influence in the lives of the people there must be a 'power-house' where nurses and catechists can come for refreshment. To have a day's 'Retreat' with the Welfare Staff as we have had twice recently is one of the most enriching of experiences. It is only those who know the Indian village, and their way of thinking, that can appreciate the quiet impact on the lives of patients which the welfare personnel can make—an impact which is a direct challenge to their environment.

The Healing Christ.

"Last Sunday at a village Communion and Thanksgiving Service a Hindu man and his wife came with their eight-year-old son. The small boy had been one of the very few saved from the clutches of typhoid. The father put a garland round my neck, which I in turn put round the neck of the welfare nurse. It was the man's first time ever in Church. He told us that when he brought his boy to the centre three months ago he had heard about Christ, not through any service held at the centre, but simply by the compounder explaining to him the meaning of the picture which was hanging on the wall before him. And so the seed is planted, but God ever giveth the increase."

THE LADY WILLINGDON LEPROSY SANATORIUM

With the coming of Indian independence, this sanatorium was handed back to the government to administer. Miss Anderson writes rather sadly :

"If some of the former staff of the Sanatorium could visit the place now after three and a half years they would be much saddened by the atmosphere of the place. Gone is that sense of comradeship in sickness which had such far-reaching effects in the bringing of patients back to normal health. Gone too is that sense of being cared for, which in turn gave a 'feeling of security. My visits to the Sanatorium are now unfortunately all too few—once or twice weekly is all I can manage—but how eagerly they are looked forward to by both me and the patients.

Anglo-Indian Patients.

"When a rule came out that all Anglo-Indians should pay a certain amount towards food and treatment, it was to the one-time Mission staff that they turned for help, and they were not disappointed. A letter telling of the situation was sent to the churches in Madras and to private friends who responded most generously. So far we have been able to give something to those who have no other source of income, and meanwhile a catechist remains the connecting link between the patients and the church in Chingleput.

And Christian Women.

"Some of the women patients have done very nice crochet work for the Chingleput congregation's St. Andrew's Day Sale of Work. To feel that they belong to the Church is a great source of joy to them. Miss Deans too has been spending some time with the women. "Tell us stories", they immediately ask when she appears, and down she gets beside them to 'tell stories' not just to one or two but to the many who quickly gather round. 'When will you come back?' they eagerly enquire when she goes off.

"Yes, the link is still there. A few weeks ago all the Christians in the Sanatorium met to elect their own Church Committee of five, who will sit together with the pastor of the Chingleput Church and a missionary. This is done every year in November, and it is a meeting in which all our members take a very live interest, for it means contact and fellowship with the Church in the world."

MADRAS

It was of course in Madras city itself that the Rev. John Anderson and his colleagues began the Madras Mission. For them, education was the half-way house to conversion, and with the native Scottish talent for this kind of work they laid foundations which have been built on ever since. The emphasis has since shifted slightly, for the early missionaries themselves founded several outstations, and Chingleput, Walajabad, Kancheepuram, Sriperumbadur and Arkonam were soon to become important centres.

The original High School grew into the Madras Christian College, expanded to become a Union institution, and finally moved out 15 miles to the present ideal site at Tambaram. The three Tamil churches built in different years at Royapuram, Choolai and Georgetown became self-supporting. So while they retain their connection with the Mission, they no longer need supervision. Gradually these changes took place, until at present the Rajagopaul Boys' School, and the neighbouring Christian communities at Lebanonpuram and Tondiarpet are the only responsibilities which the men's side has left.

The Women's Mission, on the other hand, keeps a firm footing in the city, and runs a large group of Elementary Schools and High Schools, as well as the Rainy Hospital. Madras is a big city, growing rapidly and crowded to capacity these days with the influx of poor refugees from the villages. A great variety of Churches and Missions carry on work there, and within the Church of South India itself our efforts are complementary to those of the former Anglican and Methodist missions. It is a distinctive contribution we have to make, however, for the Rainy Hospital and Northwick High School especially hold unrivalled reputations where standards are unusually high.

" The Kirk " congregation, to the sorrow of the Mission as a whole, is not a member of the Church of South India. But it remains in many ways a meeting centre, and the Kirk hall is traditionally the place for Council Meetings and similar gatherings. The Rev. and Mrs. R. E. Baigrie (and many members of the congregation)

take pains to keep in personal touch with the work of the Mission, and on Sundays the reverent and dignified services held at the Kirk are for many of us a breath from home.

Since the bulk of our work in Madras is carried on among women and girls, we will look first at what the Women's Mission has to tell us of their year's activities.

TEACHING IN THE CITY

Five Flourishing Schools.

Miss I. Iswaraiya is 'correspondent' — the Government term for 'supervisor' — of five Girls' Elementary Schools in different parts of the town. Fees are relatively high in Madras, and as a result some of these schools are in the happy position of being practically self-supporting. With conditions as bad as they are, Miss Iswariyah's yearly report is a happy and encouraging one.

" Owing to our gradual reduction in numbers during the past few years we now have enough space in our buildings. Most of our pupils and teachers leave Madras during the summer holidays, and so came back refreshed and ready for a new term's work when school opened.

" Our results in the final examination have been good, and most of our girls are now studying in various High Schools in the city, while a few have gone on to teacher training.

" There has not been much change in the staff, and with many familiar faces around it makes work much easier.

A Share in Social Service.

" Besides actual school work we take part in a few outside activities, and in social service. Our pupils contribute in money and kind to the Y.M.C.A. and Y.W.C.A. Social Service sales, and to work for poor boys every year. We were also able to collect some money for the Blind School and for the National Missionary Society of India. Most of our children are non-Christians, and yet they are always willing to give to a good cause, even when it has definite Christian aims. It suggests that what is learnt in school about Christianity is not lost.

"Two of our school took part in the World Sunday School day Service held in a city church. We run three Sunday Schools in the town and they are all well attended. The schools are now busy preparing for our Christmas plays, and everybody is wanting to do something to help spread cheer and goodwill.

"The present Government rule is that no non-Christian child should be taught the Christian religion without the parents' consent. It was a surprise to many of us to see that nearly 80% of the parents asked for instruction for their children. These are challenging days for the Gospel, and if we as Christians want to live for Christ we must be prepared to serve Him in every way we can. In our schools the teachers in a humble way are doing their best to tell others about Him and help their children to know Him."

They Ask for the Gospel.

THE C. S. M. PREPARATORY SCHOOL, KILPAUK

This school occupies a unique position in our set-up. All our other schools depend very largely on Government grants to maintain themselves. The Preparatory School however, drawing its children from among many of the better-off families in the town, keeps up a very high standard on fees alone. At the same time it naturally enjoys a greater freedom from Government regulations.

The school is situated in the centre of a non-Christian locality, and has great influence among the surrounding residents. Its 450 children are divided into sections by language — Tamil, Telugu and Malayalam. These groups all combine for the study of English, which is taught from the nursery classes onwards in the form of songs and games.

One School — Four Languages.

Miss K. Hermansen, who has come to us from the Danish Mission Society on 'extended loan', has been looking after the school during Miss C. M. Calder's absence. She reports that thanks to the happy relationship existing among members of the staff the school has continued to do well and draw favourable comments from inspectors.

"Apart from our ordinary subjects", she writes, "350 children have their parents' consent to attend Scripture classes, which they do regularly. Only one quarter of these are Christians, the great majority being Hindus. The children are also taught to help the poor. Whenever they are asked, they ungrudgingly contribute their share in money or in clothes for other needy children.

Faith and Practice.

"We do not find it possible to hold regular Sunday School classes in the school. However an interesting request came to us on behalf of the Malayalee Christian children, most of them belonging to the Marthoma sect of the Syrian Church. They had nowhere to meet for Sunday School, and now they congregate in one of our rooms on Sundays, when our Malayalee teachers give them hymns and Bible stories. This has become a regular feature of our school.

"As always, the Parents' Day and the special Christmas function were very popular, and attracted more visitors than ever. At these times the nursery children too are taught to do their bit on the stage, and parents and visitors had nothing but praise for the little ones aged 3 and 4 who did so well.

Parents' Day is Popular.

"Bearing in mind that most of the children are from very well-to-do homes, and are likely to become the responsible citizens of the future, we try to lose no time in giving them religious instruction with the Bible as their background. We hope that when they grow up their outlook may always be based on Bible teachings. I am only sorry that we cannot admit more children, and that so many parents must go away disappointed, for it means we are missing many opportunities of sowing the Gospel in these young minds."

THE SETON EMBROIDERY SCHOOL, KILPAUK

As superintendent of this school, which trains young women as teachers of needlework, embroidery and dress-making, Miss Hermansen reports that this year the school seems to have been given a predominantly 'step-sisterly' position.

A 'Step-Sisterly' Position.

" For one thing " she writes, " We have had to work more days and more working hours per day than any similar school in the education department. But we can arrange holidays as we like, and as some of our students are boarders from distant towns it helps us to get proper summer and Christmas vacations.

" So far we have been allowed to take candidates failed in the 8th Standard for training, but both for annual promotion and for a final pass it is necessary for our students to obtain a much higher mark in the industrial department than in general schools. It becomes difficult to be honest when the pass mark is raised from 30 to 45%. This rule, which came into force last year, was aimed at giving industrial schools more 'prestige'. Unfortunately it has not so far had the desired effect!

" We are also step-sisters regarding stipends. Only six training students can get Government stipends each year, with the result that some withdraw their applications when they find that they have been unsuccessful. A family must think twice before they waste money on such a luxurious training for a girl! And yet many young wives and widows keep begging us to help them towards some training which will assist them to be independent.

" It is a great help to the school that we can still without difficulty sell all the embroidery that we have time to do, and we only wish we could do more within the limited hours allowed us.

" In religious instruction also, it seems, we are step-sisters to other Mission establishments, as very few of our Hindu girls want Christian instruction. Most of them take 'moral instruction' only. We must strive all the more to be true sisters in the Christian brotherhood by witnessing in our daily work."

A word may perhaps be added to Miss Hermansen's. The Embroidery School yearly takes a number of girls passing out from our district girls' schools in Chingleput and other centres, and trains them up as sewing teachers. It would often be impossible to find other openings for these girls, and the expert tuition they receive here is a real contribution to our work as a whole.

THE TEACHERS' HOSTEL, KILPAUK

This hostel, situated in the same compound as the Preparatory School and the Embroidery School, is for the benefit of young unmarried teachers employed in both schools, and students in training at the latter. A Bible study class is held every month, and occasionally visiting speakers come to talk of the Christian work they are doing. A student from the Missionary Training Course at the Women's Christian College came recently, and her talk was much appreciated.

Most of the residents' time is naturally taken up with their teaching duties, but they also find opportunities to help in such organisations as the Y.W.C.A., the Y.M.C.A. and in church activities.

This year their health and food has been good, and a happy family atmosphere has continued.

THE DAY HIGH SCHOOL

The Day High School for Girls is situated in the crowded business district of George Town, near to the waterfront, and caters for a predominantly Hindu community.

The Headmistress, Miss Ponnarangam, has been much concerned this year with a serious problem of accommodation. The middle school classes are held in

A Building Problem.

an adjacent building which has been rented for nearly 40 years. Last year it was sold to a new land-lord, who wanted it for his own occupation. No alternative accommodation was available, and the demand was a difficult one to meet. The matter was taken to court, and finally we agreed to compromise and share the building. The landlord made alterations in the ground floor to provide four new class-rooms.

"We moved into these new quarters in October", writes Miss Ponnarangam, "And are gradually getting used to it. Accommodation has always been inadequate, and is now more limited still. As Rajagopaul Chetty School is our feeder school, we have to provide for the girls who pass Form Three there and come to us for admission to Form Four. The High School classes are growing in number, and we will soon have to open a new section. It is a problem which we will have to find a solution for."

The finding of space for our schools in the centre of the town is a big headache, which is not likely to grow less. The Day High School, with a total of 435 girls, has only 25 Christians on its rolls, and the question naturally arises, " Is this consistent with our aims in Christian education ? ". We must remember again however that the great majority of children are with the consent of their parents attending regular Christian instruction. And the school's past reputation and present standard of efficiency gives it great influence in the district.

NORTHWICK HIGH SCHOOL

The position here is rather different, for Northwick is most fortunate in possessing a large roomy building and a spacious compound. Its name is well-known far beyond the limits of Madras city, and as a boarding school it plays an invaluable part in giving hundreds of our village Christian girls a higher education.

The standard of teaching is high, and 15 out of 18 girls passed in the last S.S.L.C. examinations. This sets the school well above the Presidency average. The Headmistress, Miss A. Idiculla, writes with satisfaction that 8 of these successful candidates have gone on to study for Arts Degrees, and five to St. Christopher's Training College to qualify as teachers.

Democracy in the Bud.

" Our number on the rolls is steadily increasing ", she continues, " And we have had to open an extra division in Form I. Even so, admissions had to be strictly limited. We are trying to give the girls an all-round education, so that they may learn to live together in harmony and share responsibilities. The school has a parliament, and the school leader together with squad leaders carry on a democratic form of government in the school. Laws and regulations are passed by the parliament itself.

Garlands for the Delegation.

" We were glad to welcome the delegation from Scotland, who visited us early in January. The members were taken round the school at work, and took a keen interest in the children and the work they were doing. The girls greeted them, not with the usual flower garlands but with garlands specially made for the occasion with sandal-wood paste and spices. The

school emblem, 'The Burden-Bearer', and also the motto 'Not to be served but to serve' were found written on the garlands. They seemed to appreciate it very much.

"Girls are taught to help people who are in distress. Though we are not able to do much, we send small gifts now and then to famine-stricken people in the villages. Most of our day scholars are themselves drawn from poor and educationally backward families, and the majority of our hostel pupils are the children of Mission employees living in village areas.

The Poor Help The Poor.

"They lack a helpful environment, but we are trying to do our best for these children, and we are happy and thankful to say that with the training they get from here some of the girls turn out to be good teachers. Others have proved themselves by doing well in other walks of life. Most of the teachers are Christians, and we all co-operate in training the children to love Christ and to be good citizens."

THE RAINY HOSPITAL

This hospital needs no introduction to most of our readers. With midwifery and surgery, nurses' training, a huge Out-Patients' Department and several outstation dispensaries to look after, a large staff is needed and kept hard at work. The high standard maintained attracts many patients from better-off families, whose fees provide the balance to assist medical work in the poorer village dispensaries.

News of the Rainy is sent in this year by Dr. Alexander, who during Dr. Russell's absence on furlough has been acting as Superintendent.

"Our last year's report ended with the tale of bricks falling and plaster flying as the roof of the General Ward was being dismantled to make way for a second storey. We hoped that this new storey, which is an extension of the Nurses' Home, would be ready by January, but alas delay after delay occurred. First it was girders, then plumbing, but by the end of June all was finished, and the 'Matilda Macphail Block' was occupied by the nurses early in July. The quarters are large and airy, with good sanitation.

Building a Nurses' Home.

"Changes in staff have been considerable. Dr. Russell went on furlough in January, and Sister Robertson followed her in April. Miss Salmond came to us the same month, and has already made herself seemingly indispensable. She looks after the linen, the *dhobi*, the food, the Nurses' Home, the servants, the money, and most important of all — the cleanliness of the hospital. Yet she makes time also to do the house-keeping and act as hostess in the bungalow. Sister Perera has now become Nursing Superintendent and Sister Thomas has returned from Vellore Medical College Hospital with the Sister Tutor's diploma. She and Sister Perera are responsible for the nursing of the patients and the teaching of the nurses. Dr. Watson passed her 1st Tamil exam. in December, and since then has done full hospital work. Dr. Arulanandam has now completed seven years of devoted service with us, while Dr. Dias continues to do part time work. In July our first M.B.B.S. house surgeon arrived from Vellore. Unfortunately she left after 4 months at a week's notice for a very lucrative army job. It was a great disappointment to us, as she had just received a good grounding in midwifery, and we were expecting her to be a real help to the staff."

Coming and Going.

A few statistics show how the number of patients keeps rising.

Numbers Keep Rising.

	1950	1951
In-Patients ..	3904	3992
Maternity cases	2006	2053
Operations ..		561
Out-Patients ..		26921

Monday is the popular day for the Out-Patients' dispensary, and often there are over 200 patients, together with their relations, families and friends. Baby clinics are held on Thursdays, and a good many more are now bringing their babies for advice and weighing, though the common practice is still only to bring them when they are dangerously ill.

Dr. Arulanandam, who goes faithfully to Sholavaram dispensary every Tuesday, reports that conditions there are worse than ever. So many are suffering from mal-nutrition that good food is needed more than medicines. When

Village Dispensaries — Sholavaram.

available, Yeast and Shark Liver Oil are given out, and that helps a little.

There have also been some severe outbreaks of typhoid.

A Gift from a Scottish Sunday School.

" I especially remember one little boy of 6 years old " writes Dr. Arulanandam, " Who was delirious for days, and to whom we gave chloromycetin. It is an expensive drug, and part of the money for it came as a gift from a Sunday School in Motherwell to Dr. Watson. The little boy recovered, and now we can see him running into the school, next door to the dispensary."

Altogether over 4000 patients were treated at this dispensary, and 1000 injections given to lepers.

Rosanagaram.

The Rosanagaram dispensary has been quiet this year as Miss Holmes was on furlough. But Dr. Watson did a monthly visit till the hill holidays came round, and started to go again in September. Now Miss Holmes is back, and has already begun to send really ill patients to us.

Arambakkam.

The Arambakkam dispensary, started many years ago by Mrs. Silver near Arkonam, was visited weekly by a Rainy doctor up to March. It meant a 6-30 start in the morning, and sometimes she did not get back till 8 at night. Now Kancheepuram has got a woman doctor, and she has been able to carry on this work.

Nurses in Training.

Sister Perera tells us that there have been 34 nursing students and 13 midwifery students in training this year. A total of 8 seniors and 11 juniors passed the Christian Medical Association Higher Grade Examination, and the 13 midwifery nurses all passed their Government Exam. The Trained Nurses' Association of India Conference was held in Madras in October, and those in the Rainy were happy to see so many of their old friends come down from places like Delhi and Calcutta, Patna, Hyderabad and Mysore.

" It is a little sad ", writes the Superintendent, " That so few of these girls give their services to Mission work, but we hope and pray that they carry their

Christian principles and character into the Government and other institutions that they serve.

"Before Christmas the ladies of the St. Andrew's Church Women's Guild came to the hospital, bringing gifts of toys for the children and useful garments for the patients. This friendly interest was much appreciated, most of all by the little village children who had never possessed a toy before.

Toys from the Woman's Guild.

"In January we had the visit of the deputation, and another memorable occasion for the staff was the visit of Mr. and Mrs. Satya Joseph in July. As the Church of South India's first missionaries, working in Papua, they were home on furlough. The nurses were greatly thrilled and asked many questions of Mrs. Joseph, who described her work and showed them objects of interest from Papua.

"The New India, in spite of its frustrations, gives us full opportunity for evangelism, and the Gospel is proclaimed daily in the wards and dispensaries. The nurses conduct ward prayers every evening, while Miss Paul visits patients bed by bed and turns many idol worshippers to seek for the Living God. Songs, Bible readings and prayers lead many to hear of Jesus for the first time, and friends and relatives who come to bring food also hear and often welcome the Gospel message. Some patients have bought Bibles with their own money to read and learn more. In our dispensary our Bible woman is using a picture flannel-graph to make the stories she tells more vivid.

The Gospel in the Wards.

"A weekly Bible Class is held for the nurses, and in March Miss Nordyke conducted a very impressive farewell service for those nurses who were leaving, and presented then with their hospital badges."

WORK SHARED WITH OTHERS

The notes given below concerns institutions, mainly Training Schools and Colleges, which have grown too large for any single Mission to support. It has been found that, both for efficiency and cheapness, it is more profitable for us to band together and run one large college — whether it be for training pastors, doctors or teachers. Most of these institutions were "Union" concerns long before actual Church Union took place. One or two, notably the Christian College at Tambaram, were the result of the Church of Scotland Mission's initiative. Others were begun by different Missions, and our Mission contributes towards their upkeep, and has a voice in the decisions of their Boards.

What is a Union Institution?

MADRAS CHRISTIAN COLLEGE, TAMBARAM

The Principal, Dr. A. J. Boyd, sends us in the following report:

"During the year 1951, the first major additions to the College buildings since 1938 were completed — three 'Intermediate Houses', each attached to one of the Residential Halls, and each accommodating 35 students and 2 lecturers. We hope by this means to solve the problem of the sudden change from life at home or in a boarding school to the comparative freedom of life in College.

"An Intermediate student will spend his first year in the House, under stricter rules than his seniors, but he will participate in the activities of the Hall, and will thus be gradually prepared for life in the Hall itself in succeeding years. These new additions bring the total of resident students up to 1,000, the figure aimed at when Tambaram was first planned, but in the meantime circumstances have forced the total enrolment of the College beyond what was then intended, so that the residents are still only 50% of the student body. The Government of Madras agreed to regard each of the Houses as a separate "scheme", and sanctioned for each of them a building grant of Rs. 75,000, the maximum amount permitted for any one scheme. It will not

be necessary to call upon Government for the full amount sanctioned, because actual costs were well below the estimate. But Government will contribute Rs. 2 lakhs, and the other two lakhs will be provided from the accumulated rent-funds of the Halls.

"The College Council has also been seriously considering the need for a College Chapel. It is strange that a Christian college with about 400 Christian students should be without a chapel, but that is explained by a combination of circumstances. When Bishop Heber College in Trichinopoly was closed, and began a new existence as Bishop Heber Hall at Tambaram, Church Union in S. India had not yet been consummated, and it was necessary to provide for Anglican worship. A fairly large Hall chapel was provided from an Anglical endowment, and it did not at that time seem possible to build a College Chapel also. So the other two Halls were provided with small prayer-rooms, and it was decided that for the time being the College as a whole should worship in the main Assembly Hall, which is also used for a variety of other purposes. The need is keenly felt for a place specially set apart for the worship of God, and capable of accommodating all the Christians in the College. For Christians at any rate, the College Chapel should be the focal point of life in the College.

"The year 1951 seems to have been one of academic brilliance. Twelve University prizes were awarded to students of the College, the highest number on record. The previous best was in 1911, and before that in 1909, when S. Radhakrishnan, recently Ambassador in Moscow and now Vice-President of the Republic, carried all before him. But such achievements are incidental. We are more concerned to secure that those who pass through the College shall have an education which bears the mark of Christ. Through the Religious Study classes — and for those who do not choose Religious Study, the Moral Instruction classes — through corporate worship, through the witness of Christian students in the Student Christian Movement, the Gospel is being made known within the College. And there is an outgoing to the needy villages around us through the S.C.M. Sunday Schools, which reach hundreds of village children, and through the activities of the Rural Service League.

"It was encouraging to receive recently from the Principal of a Christian College in North India a letter which said:

'Do you know of any old students of your college who might be willing to offer their services to us? Your college gives an all-round education to students, and they have been found to exercise a good Christian influence wherever they go.'

Such occasional testimonies are not likely to elate those who are far more conscious of failure than of anything that has been achieved. But it is good to be assured that the Christian life and fellowship of the College is not without fruit."

MESTON TRAINING COLLEGE, MADRAS

The College Principal, Rev. T. Foulger, has kindly sent us these notes:

"This College has continued its important work of trained men graduate teachers and preparing men and women students (in co-operation with St. Christopher's Training College, two Government Colleges and the University) for the Master of Education Degree. The latter aspect of our work is assuming new importance. With the increasing demand for teachers, five new Training Colleges have been opened: and a number of our M.Ed. graduates have been engaged as Lecturers. Our classes in Basic Education have also special significance and interest. Government is progressively introducing this form of education in rural schools, and the classes themselves add vitality to our work.

"During the year our practising school, the Wesley High School, out of which the College has grown, has celebrated its centenary. In his message, the Director of Public Instruction said: 'Few schools in this State have had such a long and glorious record of service in the field of education. I have no doubt that the quality and extent of its contribution to the education of youth will be even greater in the years to come.'

"Several of our old students have been on leave from Ethiopia and we have rejoiced to hear of their enterprise, particularly in the sphere of Sunday School work."

WOMEN'S CHRISTIAN COLLEGE, MADRAS

Miss J. A. Thomson, who is our representative on the staff of the College, sends in the following notes of outstanding events :

" The Principal, Miss Mason, has been on furlough, and her place was taken by Miss Gnanadican, an old student of the College who is now Head of the Biology Department.

" A new effort has been made to impress on old students their responsibility for helping the College. Fifteen clubs have been formed in different parts of India, and one club in Ceylon has already raised the sum of Rs. 1200 by a Sale of Work.

" An important fight for principle arose, which was taken by the contending party to court. A Hindu student who was judged unfit to take a public examination filed a suit against the Principal. With the support of educationists all over the Province, the judge upheld our contention that we alone were competent to decide on such a matter."

ST. CHRISTOPHER'S TRAINING COLLEGE, MADRAS

St. Christopher's was started 27 years ago as a Union venture, and Miss N. Brockway, from the beginning a moving spirit, has continued as its Principal up to the present day. The College takes in young women for training as Secondary and Graduate standard teachers, and has a roll of well over 100 students.

The past year has been one of peaceful development. As one of the few senior grade training schools in the Province which have adopted the Government system of ' Basic Training ' — that is training in a basic craft, such as weaving, as an integral part of the curriculum — it has found great favour in Government eyes.

During the past few years a fairly ambitious programme of building has been going on, and class rooms and hostels have been raised to meet the increasing intake. This year a further step was taken when Dr. Sarah Chako of Isabella Thorburn College, Lucknow, laid the foundation stone of a new Assembly Hall.

Christian girls from our rural areas with the necessary qualifications are all trained at St. Christopher's,